LESSON 2

In this Lesson we learn the following :

#(1) *Wâw* can be a letter as in لَوْ، وَلَدٌ, and it can be a word as in أين بلالٌ وحامدٌ؟ 'Where are Bilal *and* Hamid?'

The word و has many meanings. We mention in this lesson three of them. They are :

a) *and* as in أريد كتاباً وقلماً 'I want a book and a pen', خرجَ الزُّبَيْرُ وحامدٌ 'al-Zubair and Hamid went out'. The word و in this sense is a conjunction (حَرْفُ العَطْفِ).

b) *by* as used in an oath, e.g., وَاللهِ ما رأيتُهُ 'By Allah, I did not see him'. The word و in this sense is a preposition (حَرْفُ الجرِّ).

c) The third type of *wâw* is called *wâw al-hâl*. It is prefixed to a subordinate nominal sentence (الجملةُ الاسميّةُ) . This sentence describes the circumstance in which the action of the main sentence took place, e.g.,

دخلتُ المسجدَ والإمامُ يركعُ 'I entered the mosque while the imam was performing rukû'.

ماتَ أبي وأنا صغيرٌ 'My father died when I was small.'

دخلَ المدرِّسُ الفصلَ وهو يحملُ كتباً كثيرةً 'The teacher entered the class carrying a lot of books.'

جاءني الولَدُ وهو يبكي 'The boy came to me crying.'

لا تأكلْ وأنتَ شَبْعانُ 'Do'nt eat when you are full up.'

Note that if the *khabar* of this nominal sentence is a verb, it should be *mudâri'*.

#(2) We have seen in Book Two (Lesson 1) that لَعَلَّ signifies hope or fear, e.g., لعلّه بخيرٍ 'I hope he is well.' The meaning of hope is called التَّرَجِّي.

لعلّه مريضٌ 'I am afraid he is sick.' The meaning of fear is called الإشْفاقُ.

Another example of الإشْفاقُ is the hadîth in which the Prophet صلّى الله عليه وسلّم said لعلّي لا أَحُجُّ بعدَ عامي هذا 'I am afraid I will not perform hajj after this year of mine'.

#(3) إلَيْكُمْ أمْثلةً أخرَى 'Take some more examples'. Here إلَيْكُمْ is اسمُ الفِعْلِ (verb-noun). It is made of the preposition إلَى and the pronoun ـكُمْ. But in this construction it means 'take', and أمثلةً is منصوب because it is its مفعول به.

The radio and T.V. announcers say : إليكم نَشْرَةَ الأخبارِ which literally means : 'Take the news bulletin'.

The pronoun changes according to the person addressed to : إليكَ هذا الكتابَ يا إبراهيمُ 'Take this book, Ibrahim.' -- إليكِ المَلاعِقَ يا أختي 'Take the spoons, sister.' -- إليكنَّ هذه الدّفاترَ يا أخواتُ 'Take these noteboks, sisters.'

#(4) The word أَشْياءُ 'things' is a diptote because it is originally أَشْيئاءُ on the pattern of أغْنياءُ، أَنْبياءُ، أَصْدقاءُ.

#(5) The *mâdî* is also used to express a wish, e.g., رَحِمَه اللهُ 'May Allah have mercy on him!', غَفَرَ اللهُ لَهُ 'May Allah forgive him!', شَفاهُ اللهُ 'May Allah grant him health!'

The *mâdî* in this sense is negated by the particle لا, e.g., لا أَراكَ اللهُ مكروهاً 'May Allah not show you anything unpleasant!', لا فَضَّ اللهُ فاكَ 'May Allah not smash your mouth!'[1]

1- I.e., may Allah preserve your speech-organ. It is said in appreciation of a beautiful statement. It signifies 'How beautifull you said it!'.

#(6) هَلْ مِنْ سُـــؤال؟ 'Any question?'. The full construction of this sentence is like this : هَلْ مِنْ سُـــؤالٍ عنـــدك؟ 'Do you have any question?' Here سُؤال is *mubtada'* and عندَكَ is *khabar*, and مِنْ in this construction is called مِنَ الزّائدةُ (the extra *min*), and is used to emphasize the meaning of the sentence. There are two conditions for using the extra *min*. These are :

1) The sentence should contain negation, prohibition or interrogation. The interrogation should only be with the particle هَلْ .

2) The noun following the extra *min* should be indefinite, e.g.,

Negation : ما غابَ مِنْ أحـــدٍ 'No one is absent', ما رأيْتُ من أحدٍ 'I did not see any one'.

Prohibition : لا يَخْرُجْ من أحد 'None should go out', لا تكتُبْ من شَيْءٍ 'Don't write anything'.

Interrogation : هَلْ مِنْ سُؤال؟ 'Any question?', هَلْ مِنْ جديد 'Anything new?'

In the Qur'an (50:30) : يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلأْتِ وَتَقُولُ هَلْ مِنْ مَزِيد 'On the day when We will say to Hell, "Are you full?" and it will say, "Have you any more?".'

Note that the noun following the extra *min* is *majrûr* because of this مِنْ, and loses its original ending, e.g., in ما رأيـــتُ أحـــداً the word أحداً is *mansûb* beacause it is مفعولٌ به; but after the introduction of the extra *min* it loses its *nasb*-ending and takes the *jarr*-ending even though its function remains what it was before. In the same way, in ما حَضَرَ أحدٌ the word أحدٌ is *marfû'* because it is فـــاعلٌ . After the introduction of the extra *min* أحد becomes *majrûr*, though it remains فاعلٌ in the sentence.

#(7) لَـــدَى (ladâ) is a zarf (الظَّرْف = adverb) and has the same meaning as عِنْدَ, e.g., ماذا لَدَيْكَ؟ 'What do you have?'. Note that the *alif* of لَدَى changes to *yâ'* when its مضاف إليه is a pronoun : لَدَى الباب (ladâ), but لَدَيْكَ (lad**ai**-ka).

#(8) دخلْتُ على المديرِ means 'I went to the headmaster in his office'.

#(9) The plural of مَعْـــــنًى (meaning) is مَعانٍ, and with the definite article المَعاني. Here are some more nouns which form their plural on this pattern : جاريَـــةٌ (girl) : جَوَارٍ (الجَوارِي) -- لَيْلَةٌ (night) : لَيالٍ (اللَّيالِي) -- نادٍ (club) : نَوَادٍ (النَّوادي). These nouns are declined like the *manqûs* (see Lesson 1), e.g.,

Marfû' : للواوِ مَعانٍ كثيرةٌ 'Wâw has many meanings'. (ma'âni-**n**).

Masnsûb: أعرفُ للواوِ معانيَ كثيرةً 'I know many neanings of *wâw*'. (ma'âniy-**a**).

Majrûr : تأْتي الواو لِـمَـعَـــانٍ كثـــيرةٍ 'Wâw is used in many meanings'. (ma'âni-**n**).

Here is an example with -**al** :

Marfû' : المَعاني كثيرةٌ 'The meanings are many'. (al-ma'ânî).

Mansûb : أكتبتَ المعانيَ؟ 'Did you write the meanings?' (al-ma'âniy-**a**).

Majrûr : سألتَ المدرسَ عنِ المعاني 'I asked the teacher about the meanings'. (al-ma'ânî)[1].

Exercises

1) Answer the following questions.
2) Learn these examples of *wâw al-hâl.*
3) Draw one line under *wâw al-'atf* (*wâw* meaning *and*), and two lines under *wâw al-hal.*
4) Name every *wâw* in the following sentence.
5) Complete each of the following sentences using a *hâl* clause (*wâw*+ nominal

1 See also L 34.

sentence).

6) Make each of the following sentences a *hâl* clause, and complete it with a main clause.

8) What does لَعَلَّ signify in each of the following sentences?[1]

9) Learn the examples of اسمُ الفِعْلِ.

11) Give an example from the lesson of the *mâdî* used to express a wish.

12) Form sentences on the pattern of the example using هَلْ and the extra *min*.

13) Learn the use of لَدَى.

14) What is the opposite of مَرِيض ?

15) Give the *mâdî* of each of the following verbs.

16) Give the singular of ecah of the following nouns.

17) Give the plural of each of the following nouns.

20) What is the difference between عَبْد and عُبَيْد? What is the form عُبَيْد called?

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1 The numbering in Key follows the numbering in the main book. Numbers not representing questions have been left out.